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WEEKLY REVIEW.

—The Rev. Wm. Taylor is now in Bombay, and expects to spend a fortnight here and in Poona before returning to Calcutta.

—The Quarterly Love-Feast of the Bombay Methodists was held October 1st. After the communion of the Lord's Supper, of which 211 partook, about two hours were spent in the relation of individual experiences. As many as eighty-two spoke, most of them very briefly, telling how God had been leading them. It was very evident that there had been much spiritual progress on the part of the members generally, who seemed to feel that they were 'called to be saints' and to prove the power of the Spirit to redeem them from all iniquity. Several Parsees and Hindoos who had received the grace of God in Christ Jesus also spoke. It was a most happy season.

—We have received a letter from C. T. H., commenting on the article entitled "What is Sin?" We do not think the positions taken up in this letter are according to the truth, and we would not feel justified in publishing it without pointing out what we believe to be erroneous. But we are forbidden to entertain the hope that anything we may say in reply to our correspondent will have weight with him, and are sure that our remarks would elicit a much longer rejoinder, and this we should be expected to publish. We do not mean that the *Guardian* shall be made a vehicle of controversy, and therefore think it better to stop just here. We will cheerfully publish the letter sent us, if the writer is content to let it appear with our observations upon it, and leave the matter there.

—We have received from a correspondent a letter beginning thus:

> Last Sabbath my devotional temper was much disturbed in the Church where I am wont to worship God, by the presence of some twenty or more magnificent chairs lately put there, in the place of the old, simple, rattan-bottomed benches. I was the more troubled in my mind as the Church is a Mission one built by the contributions of poor people, and not by a grant from the imperial treasury. The chairs are fit for judges and episcopal dignitaries of the Church of England or Rome; their price must be, at the lowest computation, from 12 to 15 rupees apiece. Now the question that troubled me was, Does God require such imposing display of furniture in his house of prayer? or does man require it where he comes to learn from the preacher's mouth righteousness, temperance, and judgment? Another question which occupied my mind was, Who supplied the necessary funds for this outlay?

This last question opens a wide field for speculation, and in the absence of any positive information our correspondent comes down severely on all parties by turns. He has evidently been very much discomposed indeed. There may possibly be a very easy solution of the matter; *e. g.* the chairs may have been presented to the church by somebody who is able to make such a present, and serious injustice might be done by printing his denunciations of the way that Mission money is expended. We agree with him that men and women who have a heart for the service of God, will not require costly seats in a place of worship; also in the opinion expressed that those who have the charge of Missions should publish every year a statement of the disbursement as well as of the collections they make for missionary objects. Our correspondent thinks that the Missions Public Works Department is in no better condition than that of the Government. We agree with him that the less missionaries have to do with building the better.

In his paper on "The Musalmans of Bengal" in the Allahabad Conference volume, Dr. Murray Mitchell expresses the opinion that the Mahomedan population of India is much above 30 millions; there are 21 millions in Bengal alone out of a total population of 66 millions. He believes that there is of late a Mahomedan revival in India, well deserving of our notice, and which may convulse Asia, or even the world, before it perishes. Yet so long as there is the antagonism between Hindoos and Mussalmans which he admits to be existent, there is not, we think, much danger of a conflict between them and the rulers of India. This feeling of antagonism is, he says, very strong all over Bengal. It is when they show a disposition to lay aside their opposition to Hinduism in order to unite with Hindus and other religionists against Christianity, that the shadow of a peril presents itself to our mind. We actually see in Bombay men of all religions giving one another the hand in opposition to the Gospel. But we have not the slightest apprehension that they will be able to stay the onward progress of Christ's cause. The Mahomedans of this part of India, as a rule, know very little of the Koran; they conceive that they pay a higher deference to it when they hear a little of it read in the Arabic, than if they obeyed any amount of it in the vernacular. The principle *omne ignotum pro magnifico* prevails extensively in Eastern religions. Dr. Mitchell gives a good deal of prominence in his paper to the Wahabi propaganda, with its centre at Patna and its rebel colony on the Black Mountains; he also notices the Firazis. He calls upon the Government to do a great deal more than it has done, to spread education among the Mussalmans; and thinks that Missions have done too little relatively for them. In Bengal, from one-third to one-half the missionary force should be given to the work among the Mussalmans.

The above is followed by an interesting paper on Missionary Efforts for the Afghans by Rev. T. P. Hughes, showing what steps have been taken with a view to their evangelization, in the last half-century. Some 70 Christians, of whom 25 are communicants, are on the rolls of the Peshawur Mission. Important services have been rendered to Government by some of these converts. Bazaar-preaching is not now, as formerly, attended with danger, at that station. It provokes opposition however, and Mr. Hughes thinks that much more is to be hoped from private interviews, and from itinerancy. Referring to the rapid changes going on in Central Asia, to the influence of Russia, the increased attention given to the word of God in the Russian Church, he concludes with these words:

"Radical change and Scriptural reformation are not impossible; they are not improbable. Let then Christian England be faithful to her trust, or the Lord of the Harvest may come suddenly and give the vineyard to others."

We cannot say that we hope very much from "Christian England;" but we do hope a great deal from the Christians of England, from those who have power at a throne of grace.

In the discussion that followed the reading of these papers, the Rev. R. Clark said that there was a movement going on among Mahomedans in different parts of the world. "A new sect has lately arisen in Syria, numbering about 30,000, whose followers have been persecuted for believing that Christ is the Son of God who became incarnate and died for man's sins, and rose again, and is the only Saviour of the world." These are distinct from the Babis. Looking at the Mahomedan world in a general point of view, the Rev. Dr. Wilson did not think that there was very particular reason for alarm at present. The Rev. Mr. Thoburn, Lucknow, thought that "in our preaching we lose one important element of power by not appealing more frequently and more pointedly to our own religious experience." Similarly, Rev. Mr. Scott, Bareilly, said, "I am convinced that we need by the preacher more testimony to the fact that we know Jesus to be a living personal Saviour."

Since writing the above we learn from a leader in the *Times of India* that the *Times* has been making some extraordinary statements regarding the Mahomedans of India. We may well doubt the credibility of history when we find the principal newspaper in England so wildly at sea regarding the state of matters in India, this brightest jewel of Her Majesty's crown. It tells us that "year after year Islam is converting *hundreds of thousands* of our Indian subjects, and especially the Natives of Bengal, to the faith of the Koran." Year after year hundreds of thousands of converts go over from Hinduism to Mahomedism; every few years a million! The *Times of India* has a strange article on this; it desires to show up the *Times* for its extravagance of statement,

and it equally desires to administer a rebuke to the missionaries of the Gospel for allowing themselves to be thus eclipsed by the Mahomedan preachers. It is a pity our contemporary should not have obtained some certain information on the subject before writing; he would then have been in a position to deal either with the *Times*, or with the missionary. What occasion there was for dragging in the missionary we see not. If the missionary has manufactured the Gospel which he preaches, then he might be blamed perhaps for not accomplishing more with it. But in the Gospel God is speaking to an alienated race; and the same feeling that took them away from God, and led to the invention of a multitude of religions interposed between men and God, indisposes them to listen when God seeks to win them back. If men did not love darkness rather than light, this Gospel would not be true. At the same time we acknowledge that the servant of the Lord has promise of divine aid that must more than compensate for the disadvantage arising out of the purity of the Gospel; and missionaries as a body may well humble themselves before God in the inquiry as to the reason why this divine power has not yet been more gloriously revealed in India. When the conductors of our secular journals become really interested in this subject, and sincerely desirous of finding out the bearing of their own influence on the cause of Christ in India, we believe they will find out some things that seem not as yet to have been descried by them.

Now is there any reason to believe that Mahomedism is making converts from Hinduism? Once in a while a low-caste Hindu becomes a Mahomedan; but that the thing is exceptional appears from the great ado they make about it. Dr. Mitchell, after 30 years spent in the country, with favourable opportunities for learning the facts, and after having made special inquiry into the matter, gives his conclusion in these words: "There is no evidence that Islam gains many converts from Hinduism; and from the aboriginal races there are probably none. Nevertheless, during the last 30 or 40 years, Islam has more than doubled its strength in Bengal. In *quantity* it is nearly what it was; in *quality* it is vastly changed."

As regards numbers, instead of the enormous accessions announced by the *Times*, Mahomedism is nearly where it was 30 or 40 years ago in Bengal; but its spirit has become more intense. And we believe this statement to be true of this Presidency and of India generally. Two of the papers read at the Allahabad Conference on the subject of Preaching to Mahomedans were by converted Mahomedans, Rev. Imad-ud-deen, and Moulvie Safdar Ali, who were certainly competent to give us information of the matter, if conversions from Hinduism to Mahomedism were at all frequent; but they breathe no whisper of such a thing. Nor in the papers by the Rev. Mr. French and others, is there anything to sustain such a view.

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FELLOWSHIP.

No one that reads the Gospels with a willingness to be taught by them—strange that anybody should read them without this—can fail to see what singular prominence is assigned in them to the obligation of mutual love laid upon Christians. Our Lord dwells upon this as the one point which if properly secured will involve the conversion of the world: "That they may be one, that the world may believe that thou hast sent me." It is evident that we cut ourselves off from having power with God, just in the degree in which we fail to obey the command to love one another as Christ hath loved us. That is to say, I am to love my brother as Christ has loved him. The obligation must be met by individuals. Each must stop waiting for the other, must stop waiting for special facilities, must hear the voice of Christ speaking to him individually. That voice says: I have left you an example, that ye should do as I have done to you. If I am to love my brother as Christ has loved him, I need to make a study of this last matter and learn the love of Christ to him.

There is an obligation upon the Christian to love all men; a special obligation to love his brother in Christ. In the former case it is the spirit of pure benevolence leading him to seek the welfare of all; in the latter he is specially aided by the fact that the one whom he is to love has undergone a transforming influence, whereby he is made like unto Christ. And it is in this way that the apostle John tests us as to our love to God: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen." Here the implication is that the distinguishing features of God are found more or less in his children.

Now we believe it to be a common experience of Christians that they fail more conspicuously in their attempts to obey this special command of Christ, than perhaps any other. They wonder that they should find so much difficulty as they do; and are generally disposed to lay the blame on others. We hope to be able to make a remark or two that may be helpful to some in this matter.

It is because there is a special object that there is a special affection commanded. It is because of the likeness of Christ borne by Christians that I am commanded to love them. But it is evident that in order to love them as Christians, I must know them as Christians. I must be in a position to see their Christian character that I may feel its attraction. But as churches are generally constituted among us, and as Christian society commonly exists, what opportunity is afforded the follower of Christ of thus becoming acquainted with his fellow-believers? He knows what place they have in society, by what means they are supported, what influence they have, what culture, what accomplishments, what relations, &c.; but does he know them as spiritual beings, working out their salvation? Ordinarily he knows them not as such; is not acquainted with their life of faith, their warfare with the devil, their hungering and thirsting after righteousness, their realization of God's love, their hope of future blessedness. How many there are who sit together in the same place of worship, at the same table of the Lord, and put their gifts into the same plate, who, if they meet, instead of speaking to one another as those who are seeking honour, glory, and immortality, instead of uttering their hearts to each other, speak rather of things that pertain to this life, and actually misrepresent themselves to each other! What spiritual tastes there are, are kept in the background, veiled. How can I have the brotherly love commanded by Christ, when I am not allowed to see that likeness of Christ which constitutes the man my brother? And how can I expect it from my Christian brother, if I suffer him not to know in me that which constitutes my oneness with Christ?

In a word, what is Christian fellowship? It is the recognition in one another of what is of God; it is communion in regard to the spiritual blessings that we receive; it is the putting away of conventionality, and it is the ministration of the Spirit by one to another. It is not fitting that we should disguise our spiritual natures to one another, and leave one another in ignorance of what the Lord is doing for us, and of our difficulties and trials in the working out of our salvation. Is it a matter of wonder that there should be little genuine fervent love among Christians, when they refuse to speak confidentially to each other about their inner life?

We of course are well aware that the inner life will tend to utter itself in the external conduct. That is the tendency; but a tendency may be thwarted; a plant may tend upward, but a stone laid upon it will stifle that tendency. The inner life of Christians demands such aid as Christian fellowship gives, that it may flourish; but instead of this it is thwarted by conventional rules and social laws that are considered paramount. We believe that we have pointed out one of the things that militate greatly against the fulfilment of Christ's command that we should love one another. Our mutual intercourse must be a great deal more in harmony with the new nature God has given to us, that we may see in each other that likeness to Jesus that constitutes the ground for his command.

TEXTS AND THEIR MEANINGS.

Judge not according to the appearance, but judge righteous judgment.—John vii. 24.

We cannot altogether escape the obligation to judge. We have to look at the facts of the case and form opinions of men and of things. We are to prove all things; a standard is given in the word of God. Censoriousness is to be avoided; we are not to assume the office of a judge when there is no clear obligation calling upon us to assume it. Now it is the business of a judge to pronounce sentence; to declare the guilt or innocence of an accused man; but this is the least part of his business; this is simply the termination of judgment. A judge has no opinion of the matter until the accused man has had opportunity of hearing what is alleged against him, and of defending himself from the charges. He refuses to hear anything except in the presence of the accused. Evidence is only accepted as [conclusive when there is nothing to rebut it. There have been men in authority who commanded the arrest of accused persons and threw them into prison, and left them there to drag out a miserable existence, without granting them the shadow of a trial; but these were despots.

Now there is a great deal of this very spirit of despotism, in common society. A man hears something very much to the disadvantage of another, and accepts it simply on the testimony of the friend that relates it, and immediately he utters in his own heart a sentence of condemnation against the accused, and, as out of the abundance of the heart the mouth speaketh, he presently begins to speak in a depreciatory way of him. What is this but pure despotism? The right to be heard accorded to every prisoner is here withheld, and words calculated to blacken his character are spoken on the representation of an accuser. In a land of liberty a man is debarred the privilege of getting another condemned simply on his own representation, and to make amends

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for it, he tells the tale to individuals and gets them to utter a sentence of social ostracism more or less against the one whom he dislikes. What is this but high-handed iniquity, on the part especially of him who hears the tale and accepts it offhand and repeats it? You constitute yourself a judge and forthwith condemn a man without hearing what he has to say and without any sifting of testimony.

We are to love our neighbour as ourself. His reputation should be as dear to us as our own. He that hateth his brother is a murderer. Is it love or hate, when we listen to a charge against him and pronounce a verdict against him without having given him an opportunity of saying what he has in reply? If there were love in the heart, we would not be so ready to receive an *ex-parte* statement damaging to the character of our brother. We would refuse to listen to the charge except it were brought in the presence of the one specially concerned. When anything is said to you inculpating your brother, propose an immediate adjournment to the house of that brother, or else decline to listen.

THE SUNLESS NATION.—XII.

(*An Allegory.*)

Following the directions given us, we came once to a broad lake with a goodly mansion in the centre, approached by a causeway. To guard the precious waters a high wall had been built all round, and only here and there through a little opening in the stones could one obtain a glimpse of the waters. At the gate was one who had just alighted from his carriage. The one-eyed brother recognized him and addressed him by name. The gentleman stared at him in reply, unable to recognize him. Our friend mentioned his name.

Dives.—Is it possible? You in this plight! I remember now to have heard something about your having taken up some fanatical and vulgar ideas about religion, and been cast out by your worthy father in consequence. How could you possibly do anything so suicidal? The most brilliant prospects were before you, and others would have thought it an unspeakable privilege to occupy such a position as yours; yet you threw away the precious jewel that was yours by birthright, and deliberately made shipwreck of your fortunes, rank, prospects, life itself. What enemy got possession of your mind that you should have acted thus?

The One-eyed.—I cannot regard the word that came down from above from the Lord of light, as my enemy, though, alas! I once did so. What shall it profit a man if he gain the whole world and lose his own soul? What were my prospects? An earthly principality with the privilege of commanding a certain number of persons, though all I could certainly obtain from them was external service. Their hearts were their own, and my rank gave me no power to secure them. Their thoughts were their own, and there was nothing in my authority that forbade their thinking as they pleased of me. And at the best, what was their respect, what was their service? Simply the respect and service of erring, short-sighted, sinful men, who thought vastly more of themselves than they ever would of me. And for how long? I could never be sure at night of opening my eyes on the morrow. Now what is this life but the mere introduction to our true life? We are immortal beings, created not for a world where all is changeful and vanishing, but for a world where all is abiding. We are foreigners here; we do not belong here; we are out of our true element here. The child in the womb is not created for the womb and its darkness, but for the light of day. What a strange mistake now to live for this present fleeting world, unmindful of that life beyond, for which we were created!

Dives.—This is extraordinary language surely. And so, you threw away those coveted advantages of birth and circumstances, to sink to this low level and learn such a strange dialect as this?

The One-eyed.—It is strange, because truth is strange. We forget what we are. If I remember rightly, you inherited this beautiful domain from your uncle.

Dives.—I did.

The One-eyed.—And he was a young man when he died.

Dives.—Yes, he was but a few months in possession.

The One-eyed.—Just look now at these facts. In early life he was looking forward to the hour when he would be master of this goodly lake. Time spent in anticipation, is time sacrificed; the present is sacrificed to the future. The long-wished-for moment came at last. His mind was now full of plans for the future; the great problem was how to enjoy what he had got. Suddenly he finds that he has not got it at all; it is all passed from him like the fabric of a vision, irrecoverably, so that the meanest beggar in the neighbourhood has more property in the domain than he had, inasmuch as the beggar can catch a glimpse of it through one of these orifices, but for him there is not now the faintest approach to a sight of it. He is cut off and the great question now pressed awfully home upon him is, What have you wrought in the world below for him who placed you there? You were sent into that world for a definite time, with a definite work; the means of doing this work were given you; you had no business at all there except as an envoy of God. You had an immortal nature, and knew that there was a world corresponding to that nature to which you were to be transferred when your work below was done. Instead of doing this, you fell in love with this miserable world, between which and yourself there cannot be any real affinity, and lived for it as though it were all, and the unending life a mere bagatelle.—Surely, my dear Sir, you will acknowledge that your uncle's life was a serious failure. He lived for something that proved to be a bubble.

Dives.—Well, I cannot persuade myself that this goodly piece of water, a mile across, is a bubble.

The One-eyed.—Surely it is, so far as you are concerned. You may be parted from it this very hour, and for ever henceforth remain estranged from it and from all else that pertains to this world. It is not really yours; for if it were it could not be taken from you, or you from it, without your own consent. He that sent you into this world for a purpose, gave these waters for a purpose.

Dives.—For what purpose?

The One-eyed.—Doubtless to slake the thirst of those who seek water and there is none. They may die of thirst and lay their bones at the foot of this high wall which separates them from a supply so ample that it might suffice to meet the necessities of a large population.

Dives.—Your ideas appear to me radical. You will next be telling me that property is robbery.

The One-eyed.—Some property is robbery, and I fear that the command to love our neighbour as ourself would require a very different distribution of many accumulations such as this. I have said that anticipation is sacrifice; and yet it is not true that we lose the benefits of this life, by remembering that there is an unending one to come. You think of me as of one who has made great sacrifices under the influence of a strange delusion. Yet am I happy, peaceful without anxiety and without envy. These large possessions of yours would not add in the least to my joy, nor can they possibly impart to you the satisfaction that I have.

Dives.—It is very strange, but really I begin to think you are right. On the other hand, how can all the world be wrong?

The One-eyed.—This is not a matter to be decided by majorities. Masses are made up of individuals; let us suppose a community of 1,000 persons; now if the only reason that influences these different individuals is that the mass thinks so, it is evident that there is not the thousandth part of a reason in the matter.

Dives.—I must talk this thing over with my wife. She will laugh me out of it, I fancy. Good day! good day!

Epitome of News.

SATURDAY, SEPTEMBER 27, 1873.

—Dr. Weir has been elected Health Officer under the new *régime*. Dr. Hewlett, who was appointed by Government, and who was Health Officer for about ten years, takes up other work.

—The following, from the *Advance*, is of some interest at present:—

"Dr. W. A. Hammond, late Surgeon-General of the U. S. Army, has lately published a book on Insanity and its relations to Crime. Probably there is no man in America who would be considered higher authority on a question of this nature than he. It might be said that for the past few years criminal jurisprudence in this country has itself 'gone crazy' over what is not so reverently as pithily termed the 'insanity dodge.' The thing has been overdone, even to the point of being ridiculous, inducing the question whether the courts or the criminals have evinced most signs of incapacity for making right moral distinctions. Discriminating between sins and crimes, Mr. Hammond asserts that crimes are only to be measured by the injury done to society, and holds that the object of punishment is chiefly the safety of society. The safety of society through punishment is secured partly by its influence in intimidating offenders, so as to deter them from the commission of crimes, and partly by placing them in a condition in which it will be impossible for them, for a period at least, to break the laws. It is reported of an English judge that he once addressed a criminal in these words: 'You have been convicted of the crime of murder. It has been alleged in your defence that you were actuated by an irresistible impulse. This may be true; but the law has an irresistible impulse to punish you, and it therefore becomes my duty to sentence you to be hanged.'

"'Let them understand,' Dr. Hammond says, 'that insanity does not necessarily license an individual to do what he pleases without punishment, and a power is brought to the aid of their wavering intellects which may turn the scale definitely in their favour. It is not only for the safety of society, therefore, that insane criminals should be punished, but for the sake of other insane who are not yet entirely deprived of responsibility—for an individual may be at the same time insane and responsible for an infraction of the law.' The doctrine that an individual can be entirely sane immediately before and after any particular act, and yet insane at the instant the act was committed, he asserts is 'contrary to every principle of sound psychological science.' An insane person deprived of his liberty on account of a murder should never again, he says, be allowed to go at large, the danger of relapse is so great; but, however, such persons should never be confined in ordinary prisons. There ought to be special asylums for such. Of course many will not be ready to assent entirely to the views presented by Dr. Hammond, nevertheless they will at all events serve an important purpose just now, as 'rebutting' testimony against the confused and pernicious judicial notions which have of late been too much in vogue."

—The *Lancet*: "One of the most distressing, because rarely remedial, forms of chronic mania is that produced by the mental shock of fire. The patient wears a peculiar aspect, in which suspicion is one element, and a settled look of panic another. Photographs of such inmates of asylums are remarkably uniform in their representation of this expression. The great fire at Chicago in the autumn of 1871 has produced a large number of lunatics, no fewer than 250 sufferers from it having been adjudged insane by the courts of Illinois. Considering the privations, however, to which the houseless victims to that conflagration were in many cases exposed, other causes than fire-panic may be credited with a share of the result."

—*Advance*: "Bishop Foster, who has been visiting Methodist churches in Europe, reports that the work in Sweden and Norway is wonderful. 'It is difficult to credit my eyes and ears, so great are my surprise and joy. Truly the morning has come. Such crowds of worshippers, such eager listeners, such fervour and zeal, I have not witnessed for many years. God is manifestly at work among the people.'"

—"The greatest solicitude is aroused in the Sandwich Islands lest the Hawaiian people speedily become a nation of lepers. A published statement recently made by the Hawaiian Evangelical Association speaks of the 'ghastly assurance' that unless remedial measures are taken more effective than have hitherto been applied, the worst is to be feared. 'It means the disorganization and total destruction of civilization, property values and industries of our churches, our contributions, our Hawaiian Board and its work of missions. It means shame and defeat, and disgraceful overthrow of all that is promising and fair in the nation. We are on the brink of a horrible pit, full of loathsomeness, into which our feet are rapidly sliding."

—"The *Springfield Republican* says of the vaunted advantages of Catholic academies that 'they are just what might be expected from priests, who in the first place are celibates and recluses from domestic life—the least of all persons fitted by their antecedents for the training of the young; in the second place, foreigners, or mostly so, who have imperfect conceptions of the American system; and in the third place, religious officials bound by sacred oaths to exalt the interests of their church supremely. The natural

effect on the boys thus secluded will be that they will grow up intolerant, suspicious, jealous, bigoted, narrow, un-Americanized, and, withal, poorly educated. It is impossible, in the nature of the case, to give a worthy education under such circumstances. It is just the way to raise up an ugly and impracticable class, whose prejudices have been fostered and aggravated by set design.'"

—*Christian Advocate:* "A terrible accident was recently averted, on the occasion of the robbery of a train in the West, by the quick eye and steady hand of the engineer in applying the 'air-brake' the instant he saw the rail removed from the track; the speed of the train was thus so suddenly arrested that not a passenger car was thrown from the track. Now, if the Westinghouse brake is capable of thus bringing a train to a sudden halt in case of emergency, why is it not in use on the principal roads and thoroughfares of the country? The great problem of railroading is to stop a train from running into danger, and if there are means of doing this, not to adopt them is criminal."

Monday, September 29.

—In connection with the "Hogg divorce" case it is stated that Mr. Hogg has been called on for an explanation about the abstracted letter, and pending the final decision he is suspended from the post of Officiating Director General; and that Mr. Cordery has also been removed from his officiating appointment in the Educational Department.

—*Indian Statesman:* "On the morning of the 22nd inst., at 7-30 A.M., the great Kauban bridge, at Kamptee, the largest masonry bridge in India, which has been seven years building, was opened for traffic by Mrs. Morris, wife of the Chief Commissioner, Central Provinces. The length of the bridge is 1300 feet; there are 12 magnificent arches of 80 feet span, each rising to a height of 60 feet above low-water mark. The roadway is 24 feet broad; and the exceedingly massive wall on either side is surmounted by a handsome but substantial balustrade, which gives a beautiful finish, besides ensuring the safety of travellers. During the seven years the bridge has been building, it has given employment to about 13,000 people daily, representing a total of about 3,000,000; and its total cost has reached ten lacs of rupees."

"Says a Gujarati contemporary:—A certain Bania had some years back kept a mistress of the Koolee caste, with whom he had been living. His caste thereupon excommunicated him, and, strange to say, his wife and a female child along with him. In some time the errant husband died, and his poor widow, feeling the hardships of excommunication too tormenting, sought by every means to induce the heads of the caste to have her and her child reclaimed. The heads of the caste were Vurjeevundass and Gopaldass Madhowdass, but they were too much Banias to listen to the cry of helplessness. The poor widow of the deceased *roué* took opportunity of every caste-assembly to throw herself at the feet of the *shettias*, but the tyrants listened not: and at length she died broken-hearted, 'unhousel'd, unanointed, unanneal'd.' The poor child of four now remained at the mercy of the caste; it was kept indeed at the house of some relative, but treated in every way like an outcaste, its food being served to it from a distance. The *dasses* were unrelenting, and it is as scandalous as surprising to be told that men in the ranks of civilization of the nineteenth century coolly saw a poor helpless child of four sacrificed to caste savagery for the sins of its deceased parent. At length, however, innocent nature prevailed! Setting at naught a misplaced authority capable of out-Heroding Herod, some influential members of the caste, prominent among them being Messrs. Kumulsey Premjee, J.P., and Vumalee Jeewa, retook the child into their caste by a bold stroke, namely, by holding a caste dinner of which the child was made freely to partake."

—Raepore correspondent of the *Times of India:* "Last night was the commencement of the Hindu festival Dussera. In the sepoys' lines of the 31st Regiment, stationed at this place, there has been great 'tumasha.' People, in various disguises, are dancing and reciting Telugu songs of the story of the gods Ram and Lutchmon. One of them has assumed the shape of 'Hunnoomon,' having nothing but hemp all over his body: while he was diverting himself in the dance, a spark of fire from the lighted torches caught his dress, which in the twinkling of an eye was seen all in a flame. A multitude of bystanders thronged round him to extinguish the flames, but he fell insensible to the ground, and was conveyed to the regimental hospital for treatment. He was burnt and scorched almost all over his body, and presented a terrible spectacle.

"I was just sending this letter to the post office when I heard that the poor man above alluded to has expired."

— Madras paper: "The success of the attempt to introduce European fish into the streams on the Nilghiris has been satisfactorily proved by the fact that tench, carp, and rudd are now offered in the bazaars by the native fishermen for sale. The trout have also increased and multiplied, but great destruction of the young fry is carried on by the natives catching them on the shallows with the smallest-meshed nets. This power will soon be put a stop to, by the passing of the Fish Preservation Act, already before the local Council."

—"The *Philadelphia Public Ledger* states that a hurricane which passed over the Miami Valley on the 4th of July tore down a number of old trees, and among them a large oak. The owner of the property, a Mr. Rogers, on examining the extent of the damage done by the storm, discovered in the hollow of the fallen oak a human skeleton, with some brass buttons and shreds of clothing, and among other things a pocket-book with a number of papers. It is further stated that the following communication on the subject, signed J. F. Clark, is published in the *Miami County Democrat*:—'The man's name, as gathered from the papers, was Roger Vanderberg, a captain in the revolutionary army. He was an aide to Washington during the retreat across the Jerseys, and served a time in Arnold's head-quarters at West Point. In 1791 he marched with St. Clair against the north-western Indians, and in the famous outbreak of that General on the Wabash, November 3 of that year, he was wounded and captured. But while being conveyed to the Indian town at Upper Piqua he effected his escape, but found himself hard pressed by his savage foes. He saw the hollow in the oak, and, despite a mangled arm, with the aid of a beech that grew beside the giant tree, he dropped therein. Then came a fearful discovery. He had miscalculated the depth of the hollow, and there was no escape. Oh, the story told by the diary of the oak's despairing prisoner! how, rather than surrender to the torture of the stake, he chose death by starvation; how he wrote his diary in the uncertain light and the snows! Here is one entry in the diary. "Nov. 10.—Five days without food! When I sleep I dream of luscious fruits and flowing streams. The stars laugh at my misery! It is snowing now. I freeze while I starve. God pity me!" The entries covered a period of 11 days.'"

—"According to a Bengalee journal, the *Gram Dut*, published at Burrisal, the station of a district on the east of Calcutta and the 24-Pergunnahs, there is just now in that quarter a Mahomedan Moulvie, named Abdool Jubbar, a famous disciple of Moolvie Doodhoo Meah, who some years ago proclaimed to the Mahomedans that it was written in the *Koran* that a Mahomedan ruler would again govern this country when a cocoanut grew and bore fruit on a mountain in Arabia. Three years ago this man come to Burrisal and told the Mahomedan villagers that the expected tree had grown, and that the Mahomedan dynasty would be established some time within the ensuing eighteen years. He has now again returned, and with the report that the tree has flowered, and that fifteen years more will see a Moslem ruler enthroned in India. Considering that Doodhoo Meah, whose disciple the above latter-day prophet professes to be, was a leader of the Ferazis, and the worker of very palpable mischief of a peculiarly undesirable character, the attention of the police ought to have been attracted to the author of this prophecy of the cocoanut-tree."

—The *Peking Gazette* of the 2nd August last contains a decree which may be regarded as announcing the definite suppression of the Mahomedan rebellion in Yunnan, which has lasted 18 years.

—We have had 87 inches of rain.

—Nowrojee Nussurwanjee has been tried in the High Court for the murder of a prostitute, and the verdict has been "the prisoner committed the act in an unsound state of mind."

—*Press News:* "Printing House Square, New York, is a large open space opposite the City Hall, at the junction of Nassau and Spruce Street and Park Row; it is so called because the offices of the leading journals of the city are either immediately on this square or within a couple of blocks of it. Standing in the Park at this point, one may count the signs of at least thirty first-class journals of various kinds. One of the curiosities of Printing House Square is the huge steam-engine which supplies the motive power for so many presses. This is owned by a firm in Spruce Street, and occupies the basement of the building; there is a large 150 horse-power engine which works in the daytime, and one of 75 horse-power which relieves it at night. From this, shafting and belting distribute the power in every direction. One shaft runs to and across Frankfort Street, supplying the 'Mail' and other offices; another crosses William Street, and runs the six-cylinder machines which print the 300,000 copies of the 'New York Ledger' (a serial devoted to sensational trash); another shaft crosses Spruce Street, runs through and across Beekman Street, and even supplies presses in Anne Street. Altogether these engines supply 125 machines, each being estimated and charged so much per horse-power according to that estimate. There is three-quarters of a mile of main shafting, and the same length of belting; one of the belts, an india-rubber one 120 ft. long, connects a fifth-story press in Nassau-street across the intervening yards; and a leathern one in Beekman Street, 140 ft. long, perfectly perpendicular, connects the sub-cellar and attic. This engine prints all McLaughlin's toy-books, and works the immense establishment of Bradsheet and J. W. Oliver, besides those of many job-printers, a hoop-skirt manufactory, and several binderies, and prints about fifty newspapers, besides magazines and books innumerable."

Tuesday, September 30.

—The *Friend of India*, quoting something that has already appeared in our columns, asks "Is it likely that the Chinese cultivator will give up the cultivation of opium, when an acre of poppies returns five times the profit he would obtain from a similar quantity of pulse?"

What has this to do with our responsibility for the "death and misery of millions" referred to?

—The same:—"The annual Roman Catholic festival was held at Valengany in the early part of this month. The one great feature of the show was the number of devotees who had come to fulfil vows made to the Virgin. One of these rolled a distance of 500 yards with a young cocoanut-tree in his hand, and others presented the shrine with innumerable candles. The offerings amount yearly to Rs. 10,000, chiefly from Native Catholics."

—The *Lucknow Witness* referring to special religious services which will be held in Lucknow during the Dusserah holidays, similar to those held during the past two years, says:—"We have no shadow of respect for the religious fastidiousness which shrinks from everything that is not respectable and conventional, and we think the time has fully come for Christians in India to drop the polite modes of invitation which fail to bring guests to the feast, and go out into the highways and hedges and lay hands of holy violence upon all who can be found. We live in eager hope of the coming of that day when Christians of all denominations can join in common and earnest efforts to save souls, and when an occasion of this kind will be thankfully accepted by all, as an opportunity given by the Master to do good in His name. We trust our readers will remember these meetings in their prayers, and that many who may not be permitted to be present in Lucknow, may nevertheless be with the worshipping company in spirit, and share with them in the rich blessings secured."

—"Prof. Agassiz, of the United States, well known throughout Europe as a fine scholar and an industrious scientist, has recently organized a new school for scientific purposes on the island of Penikese, near New York City. The school is one of his own originating, and is to be entirely devoted to the study of phenomena, no books being introduced. When the pupils and teacher met together for the first time, before beginning their labours, Prof. Agassiz proposed that they offer prayer to God for enlightenment and direction, saying, 'I think we have need of help. I do not feel that I can call on any one here to ask a blessing for us. I know I would not have anybody pray for us at this moment. I ask you for a moment to pray for yourselves.'"

Wednesday, October 1.

—The Havelock Chapel at Agra, built to perpetuate the memory of General Sir Henry Havelock, is nearly finished.

—*Bombay Gazette:* "We see from the home papers that, in consequence of the prohibition of pilgrimages by the Italian Government, the Pope has

issued a bull recommending 'spiritual pilgrimages.' During the first ten days of September the faithful were to visit (in imagination) the sanctuaries of the East, during the next ten days the principal European sanctuaries, and the last ten days were to be spent in visiting the Italian sanctuaries. Those who carried out the instructions of the guide were to obtain 300 days of plenary indulgence!"

The Government of India might borrow this idea, and thus greatly diminish our exposure to visitations of cholera.

—The Choral Festival in the Cathedral on Monday, in honour of St. Michael and all the Angels, is said to have been a great success. Rs. 551 were collected.

—*Daily News;* Paris: "The outburst of piety which marks the reign of this Assembly is reacting in the fashions. We have now 'la robe à la prie-dieu,' and a most becoming robe it is, to mark progress in religious fervour. There is an originality in the name suggestive of originality of cut. The inventor of this latest mode assumes that ladies wishing to be well with the world—*les véritables élégantes*—should be seen frequently praying in the churches. Hence the necessity of a dress which adapts itself to the action of kneeling—an action not performed on bare boards as in the Irish, or on cold flags as in the Spanish churches, but on a prie-dieu chair, which throws the body into a graceful attitude, and gives prominence to the back-breadths of the skirt. A fashions coloured engraving of a Parisienne habited in the dress I speak of, and leaning against a mediæval praying-chair, is really as a work of art worthy the pencil of M. Giraud. Her skirt is of a severe neutral tint, ranging between slate and dove colour; her mantle is cut *à la Carmelite*, and her bonnet shaped *à la beguin*. The back-breadths, being the most prominent, are frilled up to the waist, and some fancy is spent in giving the frills a pretty garniture not inconsistent with, we are to suppose, the religious aspirations of the fair wearer."

—"The Lieutenant-Governor of Bengal requested to know whether British magistrates were to take a direct part in superintending the moving of the Jagannath cars, or whether the priests might not properly be directed to substitute lighter and less dangerous vehicles for the present huge and unwieldy cars. In reply the Government of India states that it cannot agree with the view that the dragging of heavy and unwieldy cars to the *rath jatra* ought to be stopped for the specific reason that the necessary superintendence of car-dragging must place British officers in an unseemly or incongruous situation."

The *Indian Statesman* approves of this, and has no difficulty in reconciling itself to the fatal accidents that occur, as not more numerous or serious than might be expected to occur in any gathering of the same dimensions elsewhere.

—"It is reported that there are 400 religious journals in existence in the United States. 47 of these are under the control of the Methodists, the largest number in the hands of any single denomination. The Roman Catholics have 41, the Baptists 35, the Presbyterians 29, the Episcopalians 21, the Lutherans and Reformed Germans 14 each, the Jews 9, and the Congregationalists 8. There is a large number classed as Evangelical."

Thursday, October 2.

—"Mr. A. H. Chinoy, who arrived by the last China mail, was fined 50 rupees by the Commissioner of Customs, Bombay, for bringing with him certain obscene picture-cards in his writing-desk, which was detected by an officer of the Preventive Service. The cards were destroyed by the authorities."

—*Bombay Gazette:* "'Beta' writes to a contemporary:—A Christian missionary, known to me, once dropped quite accidentally into a Magistrate's Court not 500 miles from Allahabad. The defendant was a very poor ryot, and the complainant a zemindar. The magistrate, after hearing the case, was about to give sentence against *the poor man*. The missionary ventured to ask the magistrate whether he might be permitted to ask the prisoner one question: leave was granted, and the result was a flood of light in the mind of the magistrate which entirely altered his decision. Would it be unreasonable to hint that if such was the upshot of a purely accidental visit to a magistrate's court, a vast amount of sheer injustice is continually administered in the Queen's name, by reason of the ignorance that prevails in our courts as to the language of the people we govern?"

—The *Daily News* says: "To-day a stupendous account is closed. The French Government now sends to Germany the last instalment of £10,000,000 sterling of its war indemnity of £200,000,000—the heaviest penalty ever inflicted by one nation upon another for the crime of making war without success." It falls short, however, of the American war debt.

—A police sepoy of the B. B. and C. I. Railway Company, whilst doing duty at the Marine Lines station on the previous night at about 11 o'clock, got knocked down and killed on the spot by a local train.

—A fund is being raised by subscription for the benefit of the children of the sufferers in the accident at Parell on the 23rd September.

—Home Intelligence; September 12th: Great importance is being attached to the visit of the King of Italy to the Emperor of Germany at Berlin. It is not concealed that the movement is a warning to the clerical party in France and Italy who may be contemplating the re-establishment of the Pope in his temporal sovereignty.

The final evacuation of Verdun by the German troops has commenced, but its completion will be delayed for a few days, owing to a fresh demand being made by the German authorities for the management of the French post-office in that district. It is not considered likely, however, that this will lead to any serious complications, and a few days at the utmost will most probably witness the departure of the Germans, so much desired by the French people.

Most of the pilgrims have returned from Paray-le-Monial. The religious celebrations there have created great excitement in the Catholic world, and the interest taken in them is not likely to be lost sight of by the clerical party at the present time.

The new Spanish Ministry has been formed, with Señor Castelar as its president. Marshal Serrano has arrived in Madrid. A bill is to be introduced into the Cortes to provide for a new loan to defray the expenses of the war, and to call up all the young men of the reserve through Spain, and from foreign countries; 30,000 of these reserves have already answered to the call of the Government.

The last instalment of the Geneva award has been paid to the American Minister at Washington.

Another sad fatal railway accident has occurred on the South-Western line, near Guildford, by which three lives were sacrificed, and many persons very seriously injured. The casualty was occasioned by a bullock straying on the line.

—*Overland Mail:* The American balloon, which left New York on September 10 "for London or elsewhere," carries four passengers—Professor Wise, who, *Punch* says, is unwise, and Mr. Donaldson, the aeronauts; an officer of the United States Signal Service, and an agent of the New York *Daily Graphic*. They hope to reach some point on the English coast or the European continent in about sixty hours from their departure. They have with them six very powerful and experienced carrier-pigeons.

—"At the Massachusetts Republican Convention on September 10, Butler withdrew from the contest, and Mr. Washburn was nominated by acclamation.

—"United States papers report a serious accident sixty miles from Lima. A body of earth, estimated at 10,000,000 cubic yards, fell from a mountain-side into a valley, severely injuring a number of persons, and damming up a river the water of which had risen 109 feet above its usual height. Engineers were of opinion that the water would soon burst its barriers, when it would rush towards Lima, sweeping everything before it, and submerging the lower portion of that city. A disastrous fire had occurred in the city of Valparaiso, causing a loss of 500,000 dollars. The towns of Petorca, Duillota, Ligna, and Lernache, in Chili, have been greatly damaged by earthquakes.

Advices from Havana, *vid* New York, state that a square of buildings called the Plaza Vapor has been burnt down. The conflagration is supposed to have been the work of incendiaries, as the fire appeared at all the corners of the square simultaneously. Terrible scenes are said to have occurred, and twenty lives, and property to the value of 8,000,000 dollars, have been lost."

—"Two correspondents of the *Pioneer*, writing, the one from Mooltan and the other from Bhawalpore, on the 24th ultimo, describe a remarkable meteor observed by them very early on the morning of the previous day. 'A luminous globe,' says the Bhawalpore writer, 'suddenly appeared under a clear sky, which lighted up the earth in the full blaze of sunlight. The electric globe shot across towards the north-east over about sixty degrees of space, and seemingly was not more than a few hundred yards above the earth, when it disappeared in a shower of shooting stars. But six or seven minutes must have elapsed before the sound of its explosion was heard, which was a double detonation like the discharge of two heavy pieces of artillery close together, followed by loud and prolonged reverberation. Then all was still.'"

The Mooltan correspondent calculates that the meteor was distant about 45 miles from that place.

—The *Jam-i-Jamshed* says:

"Of all the pastimes during the season at Poona, that of pigeon-shooting is the most unpleasant. It is indeed pitiable to see hundreds of these innocent birds losing their lives at the hands of these sportsmen. Scarcely any bird survives the unerring aim. We are really at a loss to see what benefit Englishmen of these civilized times derive from this game. If they are anxious to become good marksmen they can adopt other better means. They are mistaken if they think that there is no harm in killing these birds, because it is a sin to destroy, without purpose, lives created by God. The Almighty has created every animal with some intent, and do not the shooters draw upon themselves the displeasure of the Maker of all beings by undoing his work? Do they not disgrace the civilized times in which they live? Again, this habit of killing birds demoralizes their tastes, and from birds they sometimes proceed to men. Pigeon-shooters offend natives and make themselves cruel. Laws have been enacted for the prevention of cruelty to animals, and if by virtue of these laws the cruelty of pigeon-shooting can be prevented, by all means they ought to be enforced."

—Mr. Sothern, the comedian, has killed a man in California. The man (6 feet 2 inches in height and strong in proportion) insisted on entering a railway carriage that Mr. S. had engaged for himself. A scuffle ensued and the intruder was thrown out, sustaining injuries that caused his death.

—The London journals are sending out correspondents to the Ashantee War. Mr. Winwood Reade is for the *Times*, Mr. A. Forbes for the *Daily News*, Mr. Lawson for the *Telegraph*, and Mr. Henty for the *Standard*. The latter has assured the life of its correspondent for £5,000."

—*Indian Mirror:* "The Durga Pujah commences from to-day. No Brahmo ought to forget, in the midst of the national festivity, that it is gross idolatry which the country is celebrating, and the strictest care ought to be taken in no way to encourage or mix in the popular amusements."

—*Bombay Gazette:* "Mr. Kittredge has formed his company for laying down tramways in Bombay, and the contract for building the carriages has been given to a well-known Anglo-Indian firm. Many of the carriages will be built in Bombay."

—"An inscription pillar has recently been discovered on the shore of the Red Sea by M. Clermont-Ganneau, dragoman of the French Consulate at Jerusalem. It has now been purchased by the French Minister of Public Instruction for £20,000. This relic of King Mesha is earlier by several centuries than the celebrated tomb of the Phœnician king Eshmunezar, and bears an inscription in which the King of Moab relates, nearly nine centuries before Jesus Christ, his battles with the king of Israel."

This we suppose is a second Moabite stone. But how came it at the Red Sea? Should we not read *francs* for pounds?

—"The *Bombay Summachar* states that nearly 1,800 petitions have been presented to Colonel Phayre, Resident at Baroda, against the various acts of tyranny practised on the Gaekwar's subjects by his Karbharees."

—The extension of the B. B. and C. I. Railway to Colaba has been accomplished, and a station has been opened there.

—*Pall Mall Budget:* "The telegram from our correspondent at New York brings further news of the American Arctic Expedition, which seems to confirm that which came in so strange a fashion some months ago. It will be remembered that a portion of the crew of the unfortunate *Polaris* was picked up in the spring in an open boat forty miles from the coast of Labrador. Their story was that in August last year the ship was beset with ice, and under heavy pressure; that the crew consequently began landing provisions, and that while they were at work the ice-broke, and all but thirteen of the crew were drifted helplessly and hopelessly away. On the ice floe thus suddenly started, a party of twelve men, two women, and five children drifted southward through the short autumn and the long

Arctic night, exposed to all the horrors of winter in the Arctic seas, and after a hundred and ninety-six days were picked up by a steamer and taken to Newfoundland. The *Tigress* has now come on the traces of the calamity, and finds that the vessel had sunk, and that the rest of the crew had set out on their southward journey in the boats. This is entirely consistent with the story of the persons found last May."

—"Intelligence from Malabar, the scene of the late Moplah outrage, announces the fact that seven Moplahs, two of whom are females, have been convicted of abetment of murder, and sentenced to transportation for life."

—*Indian Mirror:* "The Secretary of the Parthana Somaj, Bombay, writes to say that there are sixty-eight names now as enrolled members in the register of the Somaj. The number of sympathizers is estimated at 150. The average attendance is estimated at about 125, exclusive of the ladies, who sit separate, though without any purdah, from the rest of the congregation. Among those who come, about 100 are Mahrattas, about 20 are Guzrattis, and one or two Parsees. The Parthana Somaj has in connection with it a Theistic Society, for the discussion of religious subjects; a theistic class for imparting theological instruction to young men; a night class for the education of the working classes; and two pice-papers, one in Mahratti, and one in Guzratti. On the whole Bombay is making good progress."

Friday, October 3.

—*Day of Rest:* "The Rev. Dr. Dykes, Vicar of St. Oswald's, Durham, the well-known musician, and formerly Precentor of Durham Cathedral, having nominated a Mr. Peake as his curate, the Bishop of Durham required pledges from both vicar and the intending curate as to the latter not wearing coloured stoles, standing eastward in the celebration of Holy Communion, or using incense. Dr. Dykes, after observing that he does not believe incense is used in a single church of the diocese, objects, on principle, to give any pledges other than the declarations required by law; and the Bishop declining to license Mr. Peake, Dr. Dykes says, 'I shall be driven to appeal to the Archbishop's Court, or else to apply for a mandamus to compel your Lordship to put your office in force, for I shall have a legitimate ground of complaint. Your Lordship's refusal will injure myself and my parish to the amount of £240 a year, the two grants of £120 a year depending upon a license from the Commissioners."

—"Bishop Harris ('Methodist Episcopal') speaks with approbation of the missionary movement among the Chinese women. This is a very important and hopeful work. The Methodist ladies in California have formed a society for the Christianization of their olive-coloured sisters. They style it the 'Woman's Missionary Society of the Pacific Coast.' They would become auxiliary to the Woman's Foreign Missionary Society of the Methodist Episcopal Church, but the latter is restricted by its constitution to missionary work on foreign shores—a restriction that should be certainly taken off at an early day. The Pacific Society employs a lady missionary among the Chinese women, Miss Templeton, who has accomplished already remarkable success."

—"The Bible Class held at the Association Hall in New York, under the care of Dr. Thompson, a son of the veteran missionary so well known as the author of 'The Land and the Book,' has grown to such dimensions that it is now attended by one thousand persons."

—*Christian Advocate:* "We pause a moment in our chase after the men who are penetrating Central Africa, to look at those who are revealing the beauties and wonders of the Philippine Islands, of which but very little is known, though they have been for some three hundred years in the possession and under the rule of Spain. A recent traveller, by the name of Jagor, who has spent years in wandering over that richly-favoured island realm, declares that the naturalist nowhere finds a greater fulness of undeveloped treasures. The group contains about a dozen larger and smaller islands, with a surface extent of some five thousand square miles, and a population of more than seven millions of souls. Their position is remarkably favourable for trade with China, India, South America, and all the islands of the Indian and Pacific Oceans. From all these advantages one might have expected the growth of a rich and solid culture on the Philippines. But during the long period of Spanish rule the conquerors have not succeeded in training and elevating this population to a sense of the value of civilization. The Spanish Republic has just gone through the farce of erecting those islands into a State. It were better had they devised some means to civilize them first."

—Deaths last week, 293.

—It is said by the *Bombay Gazette* that a firm in Bordeaux intends running a regular line of steamers between Bordeaux, Galle, Pondicherry, Madras, and Calcutta.

—The *Times of India* hears that the Bangalore Masonic Ball case has terminated in a verdict for plaintiff of one anna and costs.

—The *Christian:* "A work of revival is announced as having taken place in the neighbourhood of Ramsbury, near Hungerford, Wiltshire. A band of men desirous of promoting the spiritual welfare of those around them commenced a series of open-air services and cottage-meetings, which were continued during the winter and spring when Mr. Stevens and Miss Harris, of Providence Hall, Paddington, London, visited the locality. The Wesleyans and Primitive Methodists decided on holding united special services. The proceedings commenced each night in the open air, where a vast concourse of people congregated night after night, numbers afterwards adjourning to the Temperance Hall, where prayer-meetings were held, and the hearts of young, old, and middle-aged were deeply stirred. A correspondent says—'We never witnessed such seasons before. The mighty power of God was seen and felt. The work is spreading in the adjacent hamlets and villages.' It was in this locality that, years ago, Dr. Coke, on attempting to preach, was driven away by a mob, who brought out the fire-engine to pump water upon him."

—"A Chicago railroad has provided its passenger trains with Bibles securely chained and marked, so as to prevent their being stolen."

Selections.

A SUMMER SUNSET.

I returned home from India in April 1872, after an absence from my family of seven and a half years.

It had been a period of great trial to both my wife and myself; and although it seemed at the time hard and painful, yet the Lord in His loving-kindness and mercy was leading us by a right way, teaching us precious lessons, which I know not how we should have learned had we remained together.

I found her bodily health much broken; but, on the other hand, her soul had greatly prospered. She had grown very much in grace.

The Lord had given her a beautiful, child-like faith in His Holy Word, and a most peaceful, happy assurance of her safety in Him, and of His love towards her as His dear child. Her trust in Him and acquiescence in His will were very simple and implicit. She ever knew where to take her smallest as well as her greatest troubles.

From having been of a very Martha-like spirit, she became more like Mary. She had trained our five children with great and tender anxiety for their salvation. They were the subject of many prayers, and as long ago as 1867 she had the happiness of seeing evidence of the conversion of the eldest.

In the beginning of 1872, at the Jersey annual prayer-meeting, held as usual during the first week in the year, she sent in a request for prayer for the conversion of all her children except the one already converted. She would have added "within the year," but she heard that many Christians would object to this as limiting the Lord.

This, however, did not prevent her from making it her own petition, and she pleaded at this same time one of the Lord's promises to answer prayer (Mark xi. 24).

Her prayer was graciously heard, and she had within the year the great joy of seeing one child after another declaring himself or herself on the Lord's side. One of them held out till within a few days of the end of the year. It was on the last Sunday, or the last but one; we had all, with the exception of the youngest, who was deemed too young, and the one alluded to, been to the Lord's table. The circumstance of his absence had been much felt, and was laid before the Lord in earnest prayer at the time. We were going to bed, when he came to our room to assure us, with the greatest anxiety and earnestness, that he too would serve the Lord; nor could he rest until he had given us this assurance more than once.

I would just mention here that my wife was most wise in her way of dealing with the children, being very careful to avoid forcing them into a mere profession of religion by injudicious persuasion or argument: she of course instructed them and set them a good example, but she left it to the Lord to work conviction in His own good way.

I never shall forget her joy and gratitude when, on the first Sunday of the year, she went to the Lord's table with her whole family. She never could thank the Lord sufficiently for this, and her heart loved to dwell upon it in adoring gratitude to Him who had so abundantly answered her prayers and blessed her efforts.

She now became anxious for their Christian walk and growth in grace, and did not cease to guide them with her loving counsel, and to pray earnestly for them.

In January 1873 she removed with her family to Edinburgh, where she had been only about ten weeks when she caught the chill from the effects of which she never recovered.

During the four months she was confined to her bedroom not a murmur escaped her, but praise and thanksgiving were often on her lips. One suffering after another was mercifully removed (our cry was heard), so that, although she suffered from weakness and exhaustion, she never was permitted to suffer great pain for any length of time. She never tired of enumerating the many blessings the Lord had surrounded her with, and all that He had done for her.

She often seemed to forget her own sickness in her care and tender anxiety for others. Up to the last night but one, she could not bear the idea of any one sitting up with her, and she was most grateful for everything that was done for her. Some time ago she give me minute directions how to act in case it was the Lord's will to take her.

She had been longing for the Lord's coming, and that longing increased during her illness. For the last two years, and especially since my return from India, she has had an increasing desire to be more Christ-like, separate from the world, and conformed to Christ; to walk as He walked, in the world, and as not of it: witnessing for Him by her walk and conversation; humbly to shine as a light in the midst of surrounding darkness, so as to be a blessing to all around her; faithful in little things as well as in great; willing in her humble measure to be despised and rejected, as He was—to be pitied and accounted peculiar, if need be, "going forth unto Him without the camp, bearing His reproach"—to be "as her Master," through His all-sustaining grace.

On the last occasion she had a dress made, which, although it appeared to be a very quiet one, she sent back to be altered and made plainer, as she thought it conformed too much to the ever-changing fashions, and would be a bad example to her children, servants, and others.

Also about this time she left off wearing certain golden ornaments and rings, about which previous to that time her conscience does not seem to have been much exercised. She desired to glorify God; and to such simple minds as hers the 3rd and 4th verses of the 3rd chapter of 1st Peter, and the 9th verse of the 2nd chapter of 1st Timothy, appear very plain and definite. She was willing to obey, and not anxious to explain away the least commandment of her Lord and Master, however much it might try the flesh.

Her rule annually was to choose a text for each year, and the one for this year was, "*They are not of the world, even as I am not of the world.*" She felt greatly that much mischief was being done, and many precious souls misled and destroyed, by the worldly lives of so many of those who profess to be Christians. Young and anxious inquirers especially are stumbled by it, and led back into the world by the example of such professors.

The subject of this narrative was strongly impressed with the utter enmity of this world (that is, all who are not decided followers of the Lord Jesus—who have not been "born again," even the most amiable and moral) to all that is really of Christ. She had learned this by the light of God's Word, and she had felt from sad experience in former years, when she knew not the power of this truth, how deadening to the soul intercourse with worldly friends is, even with the most amiable of them, especially when sought out for our own ends and gratification.

These convictions influenced her greatly in the choice of friends for her self and children. One of the last subjects on her mind was where to find a school for the boys, under the management of an earnest Christian master, and where she might

hope they would meet with some Christian companions.

Her long sickness was more one of weakness than much pain, and for the last fortnight or three weeks she would often laugh and be very cheerful.

On the 14th July the doctor thought she was fast sinking, and the following conversation took place between them :—

Dr.—"Has the Lord told you what He is going to do with you?"

"Not yet; but I am willing to do His will if He wishes me to remain here, and train up the dear children He has given me."

Dr.—"But He can raise up others to do it as well, without you."

"Yes; He can train them without me as well as with me."

Dr.—"Do you think you will know the Lord when you see Him?"

"Oh yes" (in tones of the most joyous certainty); "I shall know Him."

Dr.—"Do you think He will know you?"

"Oh yes."

Dr.—"Do you think Jesus loves you?"

"I know He loves me; look at the many tokens of His love."

Dr.—"Where are the tokens of His love?"

"Here, all around me."

Dr.—"Which is the greatest token of His love?"

"He gave Himself for me;" and after a pause she repeated with great emphasis, "*for me.*"

She, however, rallied during the night, so much so that our hopes of the possibility of her recovery revived; but on the night of the following Friday she became worse, and on Saturday night (19th) it became evident that she would not be long with us.

The nurse, who is a Christian, every now and then during that night repeated verses from God's Word, or hymns, which ever gave her comfort—I may say joy, for she often received them with a beautiful smile on her face.

When asked if there was any sting in death, she said, "No! no! no! no sting for me!" Dr.—said, "Jesus gives you the victory." She replied, "The Lord Jesus Christ gives me the victory." To the question, "Will you know your Saviour?" she answered in a tone of the most happy assurance, "I should think I should."

Dr.—said, "Will you know me, do you think?" She said, "Yes, I think I shall. I shall know you all."

Dr.—then knelt down and prayed. She earnestly responded to every petition, and when the children were commended to God's care, and He was asked to "keep them from the evil which is in the world," her responses increased in fervour and earnestness. Some time afterwards I asked her if she knew me. She said, "I should think I do."

About ten o'clock I repeated "I come quickly; even so come, Lord Jesus," to which she very fervently responded, "Amen! amen, come *quickly, come* quickly," and this she often repeated; it was her last audible prayer. Three of her favourite hymns were sung,

"For ever with the Lord,"

in which she joined us, as well as her little strength allowed her, repeating distinctly the words

"My Father's house on high,
Home of my soul so near!"

and

"Awake my soul in joyful lays;"

also,

"The sands of time are sinking;"

both of which she appeared to join in.

In all her great weakness not a complaint ever escaped her, but frequently she praised the Lord for His loving-kindness to her and her whole family, as she had often during her whole four months' sickness.

Thoughts of the love of her Saviour were uppermost, and she appeared to be lifted above the suffering of extreme weakness. When speaking to the children she said, "I feel so sleepy, I cannot keep my eyes open; I am so lazy." This was said almost playfully; the sensation seemed to be really that of going to sleep. And at a quarter to twelve (noon) she gently breathed her last—*so* gently, it was like an infant falling to sleep without a struggle.

One of the children has since brought me a slip of paper (a copy of which is annexed) in her writing, which she used to remind her of subjects for prayer. This was written two or three years ago, and the eighth prayer is as follows—"To trust Him in the dark, especially in the hour of death." See how graciously the Lord heard and answered this prayer, as He did all her other petitions which concerned her walk in Christ during her life down here!

"Thus He giveth His beloved sleep."

"Precious in the sight of the Lord is the death of His saints."

Copy of a paper written by dear mamma, and kept in her Bible, to remind her of subjects for daily prayer, written apparently three or four years ago :—For myself.

1st. Thanksgiving for all God has so kindly done for me, for mercies temporal and spiritual.
2nd. For more faith.
3rd. More love to Christ.
4th. A greater delight in reading the Bible and in prayer.
5th. More conformity to Jesus in all things.
6th. More holiness of life.
7th. More patience.
8th. To trust Him in the dark, especially in the hour of death.
9th. A more contented, happy frame of mind.
10th. More of Mary's spirit, less of Martha's.
12th. For grace, strength, and love, not to be weary in well-doing.
13th. For wisdom to train up my dear children.
14th. For more of Christ's love for poor sinners.
15th. To be kept from fear of man.—*The British Herald.*

HIGHER!

BY REV. T. L. CUYLER.

What a bugle-call the veteran apostle sounded in the ears of his younger brethren at Colosse when he exclaimed, "If ye, then, be risen with Christ, *seek those things which are above.*" In whatever way we apply these words, whether as meaning a preparation for heaven, or heavenly-mindedness, they still breathe the same spirit of aspiration. Jesus had delivered Paul's brethren from the sepulchre of sin and corruption. They had risen with Christ! Now, instead of sitting in the gates of the tomb, breathing the chill, dreary atmosphere of the charnel-house, Paul exhorts them to cast away their grave-clothes, and to live as Christ's freemen, and as the happy heirs to a magnificent inheritance. *Look* higher!—*live* higher! These two words seem to condense the grand old man's inspiring call to his fellow-soldiers in the warfare for Christ.

There is the greatest difference in the world between the "higher look" of sinful pride, and the high look which every blood-bought heir of glory should fix on his everlasting inheritance. It is not only the privilege, but the *duty*, of every converted soul to realize to the utmost, and to *enjoy*, the infinite blessings which flow from a union with Jesus. If "Christ liveth in me," I ought to be a living man—a rich man—a cheerful, athletic man—a holy and a happy man. I ought to enjoy the open vision of Jesus as my Prophet, my Priest, and my King. I ought to be strengthened with all might in the inner man, with long-suffering and joyfulness. I ought to be filled with the Spirit, and to rejoice with a joy unspeakable and full of glory.

Do the majority of God's people thus "seek the things that are *above*," and live in the higher atmosphere of perpetual fellowship with Christ? We fear not. Thousands in our churches are *barely alive*. Their pulse is feeble. Their joys are few. Their assurance of hope is so scanty that they can only articulate, with a painful hesitation, "Well, I hope that I *am* a Christian. I think I am converted. If I can only get inside the gate to heaven I shall be satisfied." There is no muscle in their faith, no power in their prayer, no ring in their devotions, no inspiration in their example. They see through a glass darkly, and the clouds run low in their spiritual skies.

All this poor, meagre experience is better than—*something worse*. It is better than sheer impenitence, or rank unbelief. A sick child is better than a dead child; but to make a sick child *well* is the best of all. What then, shall these halting, feeble, doubting, and almost useless professors do? Look down? Lie down? Stay down? *No!* It is the immediate duty of every one who has been born into Christ to seek the very highest and holiest and happiest life which divine grace can impart to them. Just what happened to the disciples when they were endowed with the "power from on high" may, in no small measure, be the experience of every Christian in these days who will *seek* a fresh baptism of the Holy Ghost, and make a complete consecration of himself to his Redeemer. What a different man Peter is in the "Acts of the Apostles" from the half-finished, crude, and inconstant Peter in the four Gospels! No more denials of his Master now! No more vain boastings and cowardly lies! Peter on the day of Pentecost is as superior to Peter in Pilate's hall as a stalwart man is superior to a puny, stumbling child. He had now risen with Christ, and into Christ; he had been baptized into a clearer illumination and a more glorious *possession* of the unsearchable riches of Christ. We never hear of his ignominious fall again. He has climbed into the higher life of holy *union with his Lord.*

Something similar to this has been the experience of tens of thousands of God's people. They have come to Jesus on their knees, and sought a new baptism. They have begun to clear out the sins that monopolized all the house-room in the heart. They have confessed their guiltiness in dragging out such a half-dead existence. They have sought a re-conversion, a new quickening from on high. New light has burst in upon them; new joys have been awakened. They have *put on Christ* and arrayed themselves in a robe of spiritual beauty that is "white and glistening." In the ecstasy of this fresh consecration they can sing with Charles Wesley—

"Thou, O Christ, art all I want;
More than all in Thee I find."

What different men and women they are in the Church of Jesus! How differently they pray! And with what spiritual *power* they approach the unconverted, and persuade them to come to the cross!

Payson of Portland had such an experience as this. The great President Edwards tells us that after reading a certain passage in God's Word he had a fresh baptism from above, and "there came into his soul, and was diffused through it, a new sense of the glory of the Divine Being." "From that time," he says, "*I began to have a new idea of Christ,* and of the work of redemption, and the glorious way of salvation by Him. I had a view that was extraordinary of the glory of the Son of God, and of his wonderful grace." Under this celestial baptism, he tells us that he was in a flood of tears, and wept aloud for joy.

Now this is the true "higher life," about which so many crude and extravagant things have been written by men of more enthusiasm than theological accuracy. What Payson, Edwards, Rutherford, and Wesley felt, *we may feel* in our humbler measure. Every child of God should covet it intensely. This, too, is what our churches need in this day of apathy and self-indulgence and barrenness. We need the new consecration unto Christ, and the new baptism into Christ. An ungodly world will never be converted by men and women who are barely gasping for life themselves. Brothers, sisters, get a new hold on Christ if you would draw sinners from the pit! Let your battle-song be—

"I have done at length with trifling:
Henceforth, O thou soul of mine,
Thou must take up sword and gauntlet,
Waging warfare most divine!
Oh, how many a glorious record
Had the angels of *me* kept
Had I *done* instead of *doubted*,
Had I *run* instead of *crept!*"

—*The Christian.*

Miscellany.

—*Advance*: The lust after wealth, power, greatness, enjoyment, is but the external and more evident form of that self-love which is to be eradicated from the heart before the spirit of the command can be complied with which enjoins us to love the Lord our God with all our soul, and our neighbours as ourselves. We desire for ourselves without remembering that the Creator has other children whose happiness is no less dear to him than our own is to our own hearts. We worry our souls with anxious cares to attain that which will not abide as our possession. We send forth useless longings for that which pleases the fancy or excites the passing emotion of satisfaction, without knowing or considering whether our own real good or the good of our fellow-men will thereby be promoted. How has this covetousness stained the page of each nation's history, wetting the fair fields with human blood! A selfish policy of national appropriation, to build up their own country's prosperity, if need be, at the expense of all other

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peoples', has been lauded as the highest statesmanship, and the grandest achievement of political effort. Everywhere monopolies, interventions, oppressive enactments, cruel restrictions, and unjust privileges, through the desire to improve upon Providence, and interfere with the divine laws of growth and native power. Especially in the treatment of weaker nations, and so-called inferior races, has this national covetousness been evident. And the brightest, most hopeful feature of our present age, is that science itself demonstrates that the greatest good of each people is dependent upon, and included in, the good of all other peoples.

The real nature and extent of covetousness is seen when we take into consideration the difference there is between that state which looks at everything with a desire to obtain some personal and peculiar benefit, and that state which is content to be and do what it can and where it is, as part of the Creator's whole. There is something vulgar in the race for power and wealth, for personal distinction and extra privileges and superior elevation. But more than this; it is true, as the spiritual Fénélon says, "that whoever regards *any grace* even, with the pleasure of appropriation, turns it into poison. As we abstain from desiring to possess ourselves *in our own way*, we lose ourselves in God." And here we touch upon the great reality of all spiritual blessings, the only essential good. That which we all really need in this respect we shall grow into as we become pure and simple, free from desire and from personal greed. "To abstain from possessing ourselves in our own way," is to place ourselves in that current of influence and activity wherein we shall receive what is best adapted to our state, and shall do what we can with spontaneous and joyous freedom and ease. It is one thing to be drawn by the attraction of the beautiful and true, and another to desire that I may be their individual possessor. In the one case I love beauty and goodness, and in the other I love myself.—*Prof. C. C. Shackford, in "Religious Magazine."*

—The increase of church members in Madagascar in 1871 was 17,981, making an aggregate of 38,932; while the adherents to Christianity amounted to 315,231. Two thousand native evangelists are busy in telling the story of the cross. The number of children in schools is 30,000.

—There are nine daily prayer-meetings now held in London.

—A revival is reported in Demerara. The movement began at a week-day meeting, when some 600 persons were engaged in earnest prayer, and appeared almost instantaneously to be filled with the power of God; a cry for mercy went up from various corners, and night after night meetings took place for weeks together, the fruits of which were very remarkable; 1,500 members were added to the Wesleyan church in the colony. "This revival originated in a leaders' prayer-meeting. We got the leaders together from week to week (says one of the missionaries), and as their own hearts were graciously warmed, they became as living flames in the hands of God when they met their people."

—The Local Option temperance law is said to be working wonders in Pennsylvania. Of the 66 counties, 42 have voted for prohibition, with no chance to reconsider their decision for three years to come. The result is that, excepting a few localities in the oil regions, the traffic is effectually stopped in those counties. 'Without a police to enforce it, local prohibition is more effective than the laws against forgery, burglary, or even murder.' If the observation of others confirms this testimony, it is very important in its bearings on the temperance reform.

TELEGRAPHIC NEWS.

London, September 25th: Her Majesty's Government is shipping rails at Woolwich for the railway at the Gold Coast.

New York, 25th: There is an improved feeling today. The Treasurer has ceased buying goods [? bonds] and is awaiting the order of the President; altogether 12 million of dollars' worth have been bought.—A large bank has suspended payment in Baltimore.

26th: President Grant has approved of the cessation of the purchasing bonds, and the Treasury has refused to employ legal tender reserve, considering it has extended to the banks the utmost help. The banks in the West and South are partially suspending currency payment. The exportation of grain and cotton is everywhere arrested. £285,000 in gold was shipped from Liverpool to America yesterday.—Three Chicago banks and several unimportant New York houses have failed. Uncertainty and stagnation continue.

London, 26th: Mr. Henry James has accepted the Solicitor-Generalship.—The first sod of the Persian Railway has been turned at Resht, and a mile of the earthworks completed.—Admiral Yelverton has surrendered the Insurgent frigates *Vittoria* and *Almanza* to the Spanish Government.—*Obituary:* Mr. James Clay, M.P. for Hull.

Paris, 26th: The Monarchists are active, and hope to effect the restoration of a Monarchy before November.

New York, 27th: Three banks at Charleston and two more at Chicago have suspended payment.—Messrs. Jay Cooke and Co.'s balance-sheet shows liabilities eight million dollars, and assets sixteen million dollars.—The New York banks have issued eighteen million dollars for the clearing-house loan certificates.

London, 27th: It is understood that the Cossipore Arsenal will be abolished.—Telegrams from Spain state that the Carthagena Insurgent frigates have returned to Alicante, and again threaten the bombardment of the latter port.—There has been further fighting between the Carlists and the Madrid troops in the North; the latter were outnumbered and compelled to retreat.

New York, 28th: The panic here is subsiding, although several country banks have suspended payment.—The Mixed Commission at Washington have terminated their labours, all American claims having been disallowed. The British have been awarded 2¼ million dollars.

Paris, 28th: The Bonapartists and Radicals are coalescing against the Monarchists.

Madrid, 28th: The Insurgent frigates have bombarded Alicante, doing great damage; many edifices have been ruined. The frigates have since withdrawn.

29th: A vigorous campaign has been commenced against the Carlists in the north of Spain.—The English naval squadron remained neutral during the bombardment of Alicante. The Insurgent frigates have returned damaged to Carthagena.

Paris, 29th: The coalition of the Bonapartists and Republicans is protested against by their respective organs.

New York, 30th: Although a better feeling prevails in America, the commercial deadlock continues.

London, 30th: Advices from the Gold Coast dated the 6th inst. state that the Ashantees are quiet. It is believed they are awaiting the termination of the rainy season, and meanwhile they are half-starving. The coast has been blockaded, owing to the discovery that French and American vessels have been selling powder to the hostile tribes.—The failure of the bombardment of Alicante has caused much rejoicing at Madrid. The Spaniards are irritated at the conduct of England.

October 1st: The Revenue during the past quarter amounts to £17,375,000, being an increase of £1,500,000 on that of the previous quarter.—Mr. John Bright received the seals of office yesterday.—The Commission on the Suez Canal question meets at Constantinople on Monday.—Mr. Plimsoll's Royal Commission has issued its preliminary report. The Commission rather deprecates any interference in the shipping trade.—*Obituary:* General Charles Crauford Hay; General Lawrence Tyler.

New York, 1st: Affairs in America are steadily improving. The Stock Exchange has been reopened. Grain and cotton show traces of slowly reviving.—The American and British frigates are leaving San Francisco for Honolulu in consequence of the expected death of King Lunalilo.—The banks at Chicago have resumed payments.—The American Treasury is depositing currency at Orleans and Charleston to assist the movement of cotton.

Paris, 2nd: M. Gambetta, in a speech at Perigneux, declared that the Republic is inseparable from France; Government has suspended the Deputy Mayor for allowing the speech.

London, 2nd: Sir Edwin Landseer.

PASSENGERS ARRIVED.

Per Str. *Timor, September 27th:*

From London.—Mr. and Mrs. Thomson; Miss Nicolson; Miss Gaspar; Mr. E. Good; Mr. G. A. Glascott; Surgeon R. W. Hare; Surgeon D. C. McAllum; Mr. Syed Abdoola and son; Mr. and Mrs. FitzGerald; Mr. Larken; Lieut. F. Goldney; and Mr. Handley.

Per P. and O. Str. *Cathay, October 1st:*

From Southampton.—Mr. and Mrs. Brown; Mrs. Miller; Mrs. Turner, son, and daughter; Mr. W. Heath; Mr. Ball; Miss J. Hankin; Mrs. Martinet; Mrs. Grimshaw and infant; Mrs. A. Bazts; Mr. and Mrs. Hankin and child; Mr. and Mrs. Donaldson; Mr. and Mrs. Cooper; Mrs. J. Deighton; Miss France; Miss Bolt; Dr. R. T. Hawkes; Mrs. Lewis; Mrs. S. Brooks; Mr. and Mrs. Wittkugel; Mrs. Race; Capt. and Mrs. Erskine.

From Ancona.—Mr. and Mrs. Appel.

From Brindisi.—Mr. and Mrs. Ross; Dr. T. Cody; Mr. W. Fidian; Mr. A. T. Dennis; Mr. J. White; Mrs. Davis; Rev. and Mrs. Chester; Capt. Cole; Mr. H. Harrison; Mr. R. Porch; Mr. E. F. Harrison; Miss Bartlett; Mr. J. Carey; Mr. and Mrs. Storey.

PASSENGERS SAILED.

Per P. and O. Str. *Mooltan, September 26th:*

For Southampton.—Lieut. Wetherall; Capt. and Mrs. T. H. T. Chalon.

Per Str. *Persia, September 30th:*

For Genoa.—Rev. and Mrs. J. Smith White and two children; Mr. and Mrs. R. Cruickshank, two nurses and six children; Lieut. B. H. S. Gower, and Col. G. M. B. Farquharson.

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